PHILADELPHIA RECORDER.

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SUNDAY SCHOOL DEPARTMENT.

From the Christian Watchman.

MASSACHUSETTS SABBATH SCHOOLS.

A Quarterly Meeting of Sabbath School Teachers of different denominations was held on Monday evening last in the Union Church in Essex-street. Hon. HEMAN LINCOLN was appointed Chairman, and E. G. PARKER, Secretary.

After prayer by Dea. Thomas Vose, Mr. Herrick, an Agent of the Massachusetts Sabbath School Union, mentioned some facts in relation to the state of Sabbath Schools in this Commonwealth. In several towns in the western part of the State, containing a population of 1200, there were 400 connected with the Sabbath School. In one Society, the School was attended by persons 30 years of age; some, heads of families. In Stockbridge, out of 100 who have recently become hopefully pious, 40 were connected with the Sabbath School. In another town, a revival of religion commenced with a little girl 11 years of age, a Sunday scholar. In the county of Hampshire and Hampden, there is scarcely a town in which there is not a Sabbath School Library. In one town, a sum of money was voted at a town meeting for the support of a Sabbath School Library, and in two other towns the directors of Sabbath Schools were chosen at a regular town meeting.

Wm. J. Hubbard, Esq. next addressed the meeting, and adverted to the growing importance to the Sabbath School system. Its object was to inculcate divine truth upon *immortal minds*. He trusted the time was not far distant when the fathers and mothers in Israel would become teachers in Sabbath Schools.—One objection common with them was, that their children must be taken care of at home. He thought this objection ought to be removed: he believed that children would derive more benefit from the study of the Scriptures at the Sabbath School, than at home. Teachers should feel themselves *honoured* in being *permitted* to engage in so glorious a work. He enforced upon teachers the importance of *punctuality*. It is in vain for teachers to urge upon their children the duties of being punctual, unless their own example corresponds with the precept.

Hon. Mr. Lincoln made some remarks, in which he alluded with much satisfaction to the pleasure he derived from attending the Anniversary of the American S. S. Union, recently held in Philadelphia. He felt that there was a loud call for gratitude to God for the establishment of that important institution.

The Rev. Mr. Malcom, General Agent of the Am. S. S. Union, closed the meeting with a very animating and practical address. He remarked that children, however poor and ignorant they might be, should be considered as destined to eternity. Teachers should pray much for their children. Their manner should be characterized by mildness and heavenliness. Not a harsh expression should escape their lips, nor an unkind feeling enter their breasts. Their labour is a labour of *love*. In giving instruction to children, one topic only should be introduced at a time. Instruction should be communicated with great simplicity. Ask a child the meaning of large words, and he cannot answer you. Before lessons are assigned to children, it is of great importance to see that they understand every word. Speak to them of the sins of children,—the evils of bad company,—the relative duties which they ought to perform. Friendly feelings should be cultivated with the parents of their children, by their teachers. Parents should be invited to attend the prayer-meetings of teachers, that they may have an opportunity to witness that they are engaged in a religious work. Sabbath Schools should exhibit, more than they do, the aspect of a *religious* institution.

Mr. Malcom related the following anecdote, which had that day been communicated to him by a female Superintendent of a Sabbath School in Philadelphia, as illustrative of the happy effects produced by the distribution of reward tickets. A little girl 6 years old, a Sunday scholar, was brought very low by sickness; her mother sat watching by her bed-side, expecting soon to witness the melancholy termination of her disease; a short time before her death, the child opened her eyes, and said "Mother, I have two reward tickets, which I received at the Sabbath School; I will give them to you. After stating where they might be found, she remarked that one of them contained the following words, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." After the death of this interesting child, the mother found the tickets, when she read the words on one of them which her child had repeated. She became impressed with a sense of her lost condition, and was led, as it is hoped, to apply to Him who had made that gracious promise, in such a manner as to experience a fulfilment of it in her own soul.

Mr. M. closed his remarks by giving some account of the origin of the A. S. S. Union; and urged upon all the teachers present the importance of persevering in the great and good work in which they had engaged.

The meeting was well attended, and the performances were highly interesting; and it is hoped that the effect of the impressions made upon the minds of the teachers who were present, will be seen in their future increased zeal and activity in this good cause.

HAMPDEN COUNTY SABBATH SCHOOL UNION.

We have received a circular, issued by a society of this name, recently formed at Springfield, Mass. and intended to embrace the county of Hampden. It is directly auxiliary to the American Union, at Philadelphia. The circular accounts for this measure thus:—In the summer and autumn of 1826, a very flourishing Sabbath School existed in the Rev. Mr. Osgood's parish in Springfield. It was then auxiliary to the Massachusetts Union, and at the opening of the school, its patrons endeavoured to procure a library; but they found that the Depository at Boston was not supplied with one-eighth of the publications of the American Society; and they were obliged to wait several weeks before a small order could be answered. They further state: "Early in the spring of the present year, we made some inquiry and ascertained (as we supposed correctly) that the Depository at Boston, did not contemplate a permanent supply of books, sufficiently large to answer orders for extensive libraries, such as many country parishes want; but that if an order was sent to them, by an auxiliary, they repeated the order to the parent society, at Philadelphia, and in this circuitous way the books were obtained. Under these circumstances, and with this information, a number of the friends of Sabbath Schools suggested a Union of the County, and the establishment of a Depository nearer home."—A County Union was accordingly formed. Among a few things which they "wish to be distinctly understood," we notice the following: "Fifthly, That we became auxiliary to the Parent Society at Philadelphia, rather than to the State Union at Boston, because we verily thought that we could get our orders answered cheaper and quicker at the former than at the latter place, and this we have found to be the case.*

"Sixthly, That whenever we find the State Union ready to give us all the advantages which the National Society can give us, we shall most cordially unite ourselves with the State Union, and our hope is that we shall carry with us, as an auxiliary, *every parish in the county*." They propose to establish at Springfield a *permanent Depository*, for which they wish to raise $500. They add, "Most of our parishes, which have not already been visited, will be visited in the course of the season, when such farther information will be given as may be required. We have presented our motives and plans to the managers of the State Union, and have great confidence in the coincidence of their views with ours. Our Depository has been arranged; our exercises, class papers, &c. &c. prepared; and it is for the *Christian* people of the county to say how far they will co-operate with us. *Together*, we can, with GOD'S blessing, accomplish much—*apart*, our efforts will be weak and faltering, if not fruitless."

The circular contains a "Plan, or Mode of organizing country Sabbath Schools;" one which we think is very judicious, and calculated to make a school efficient. It is accompanied with specimens of "Exercises," or sheets containing scriptural subjects and hymns for the different classes. These are adapted to different ages. [*Boston Rec. & Tel.*

* The Depository is now well supplied.

FOURTH OF JULY—SABBATH SCHOOLS.

A writer in the Pittsburgh Recorder proposes, that the Sabbath Schools of that city be collected in a grove, on the morning of the 4th of July—to sing suitable hymns, printed and distributed for the occasion—to join in prayer by a clergyman—and to take some simple, healthful and innocent refreshment. He proposes that the clergymen and intelligent visiters, for the remainder of the time, "pass through the ranks—converse familiarly with the scholars and teachers—and briefly impress upon them the importance of an intelligent, virtuous, and useful life; and devout gratitude and homage to the Deity, for his manifold blessings on the American people."

INFANT SCHOOLS.

The attention which Infant Schools begin to excite amongst the community, renders any account of their practical effects particularly interesting. The following well written Report of an establishment of this description in Chester, (Eng.) is well worth perusal. It is evidently the result of close observation, and from this circumstance, as well as the candour which pervades the whole, we conceive the testimony it bears to the utility and practicability of Infant Schools, extremely valuable:

"Of the Infant School which has already been some months in operation, the Committee can say with confidence that it has fulfilled all the expectations of those who promoted it. Many objections which had been urged against Infant Education, plausible as they appeared to be in theory, have been refuted by the sure test of experiment, and it is believed, that no person has visited the School and attended its operations who has not gone away convinced of its utility. Some of these objections, however, the Committee deem it expedient again to notice, being most anxious to convince those benevolent persons, who have hitherto withholden their support upon principle, that none of the evils which they apprehend, do, in point of fact, result from such establishments. It is said that the children are taught too much; that the education given them in these schools, is calculated to force their minds to premature exertions, to burthen them with knowledge which will be of no service to them afterwards, and to make them untractable and conceited. Some ground has been afforded for these objections, by the injudicious manner in which this powerful instrument of instruction has been applied by some persons: and by the exposition which has been given of the process in the most popular treatises on the subject. But it has been the aim of the Committee to adopt what is good and useful in the system, and to reject what is superfluous and unreasonable. Nothing is here attempted to be taught, but what little children may easily comprehend, and what they cannot possibly be the worse for knowing. All that is learned, is learned in the way of amusement rather than of exertion: there is no irksome constraint, no harsh punishment, no unkind rebuke. The principle of imitation rather than of emulation is called into exercise, and directed to its proper ends: the children teach and learn, of one another. Every thing which is likely to give them a notion of their superiority is carefully avoided: and no attempt is made to teach them any knowledge which will not be useful to them in after life. They imbibe merely the rudiments of that learning which is afterward to be carried to a greater degree of ripeness and perfection in the National Schools.

Under such a system of instruction it might be expected, that while their understandings were opened, their tempers would be improved: and such indeed is the case in a very remarkable degree. Children who came into the School unmanageable, disobedient, and quarrelsome, from the injudicious treatment of parents, leave it, after a time, tractable, docile, and kind. It is a fact too well known to be denied, that the poor in general, and certainly the uneducated poor, are apt to treat their children either with unlimited indulgence or injudicious severity. An escape from such a course of treatment, and a participation in a regular and uniform system of gentle discipline, *must* of necessity, work a beneficial change in the pliant minds and tempers of these helpless innocents. Seeing all around them obedient and cheerful, they will become so themselves: and many a disposition, which under a capricious severity would have had all its violent and wayward propensities confirmed, will be softened and subdued into a lasting gentleness by the force of kindness and good example.

"When such is the case, what is the effect which will be produced upon the minds of the parents themselves? Surely, not a diminution, but rather an increase of affection towards their children. They see a change effected in them, which they themselves would be above all things desirous of effecting, if they had leisure or ability for the task: they receive their children upon their return from school, happy, cleanly and obedient,—more qualified and more disposed to be dutiful and kind, than if they had been suffered to run about in the streets, or had been kept in irksome confinement at home, and reduced to an unwilling obedience by hard words or blows.

"That the poor themselves neither apprehend nor experience any of the evil consequences foretold, but on the contrary, are sensible of the great advantages of such an institution, appears from their eagerness to gain admission for their children into the School, at the charge of a penny per week. One hundred and fifty-two children, from two to six years of age, have enjoyed the benefits of this School. The number at present in it is 112: applications for the admission of about 70 more children could not be granted, for want of room.

"With respect to the religious instruction which children receive in our Schools, no Christian can maintain that notions of the Providence and Goodness of God can be instilled into the mind at too early a period; or that the heart can be too early made to feel its own weakness and want of Grace. No attempt is made to teach the Infant Scholars any thing beyond the simple elements of the Christian Faith, and the duty and practice of prayer and praise to God. Their notions of right and wrong are grounded and formed upon the true principles; and with a degree of success which promises the most beneficial result. They are prepared to join with readiness and propriety in Congregational Worship, particularly in Psalmody, and it is truly surprising and delightful to hear the correct and pleasing melody of so many innocent children, raising their united voices in praise of their Heavenly Father. In this, as in all the exercises of the School, they obviously take delight, and being thus from the very first dawnings of reason, trained up in the path of piety, as paths of pleasantness, we have reason to hope that when they grow up they will be the less likely to depart from them."—*English paper.*

PRISON DISCIPLINE SOCIETY.

The annual meeting of this society for the choice of officers, was held on the first inst. at 3 o'clock P. M. The officers of last year were generally re-elected.

At 4 P. M. a meeting was held in Hanover church, for hearing the Managers' Report, and Addresses by different gentlemen. The Rev. L. Dwight, Secretary, read as great a portion of the report as time would permit. Resolutions were then made or seconded by, Mr. Lewis Tappan of Boston; Samuel M. Hopkins, Esq. of Albany; J. Evarts, Esq., and Rev. Messrs. D. Sharp, B. B. Wisner, E. Beecher and A. Rand, of Boston; Rev. H. Malcom, of Philadelphia; Rev. W. Fay, of Charlestown; and Rev. J. W. Ellingwood, of Bath, Me.

If any wonder that the whole time of one man is devoted to the concerns of prisons, or doubt whether a man who will do so should receive the cordial support of the Christian community, we hope they may have the privilege of reading the report rendered at this meeting, and thus receive full conviction. We intend that all our readers shall have some portions of it on our pages, whenever it is officially published; but we forewarn them, that we can find room for only a part, and that every Christian and every patriot ought to read the whole solemnly, carefully, and in its proper connexion. We published last week a syllabus of the subjects treated on by the Secretary. It is obvious that they are neither few nor unimportant; and that a patient and judicious investigation of them, must throw a flood of light on the hitherto dark and hidden recesses of our prisons, discovering facts most useful to legislatures and magistrates, and most deeply interesting to every man, who has property, or family, or life to be protected.

To secure criminals and protect the innocent, to punish crime and prevent its repetition, to restrain the malefactor and yet promote his repentance and eternal salvation; these are the great objects to be secured by laws, and judicial courts, and prisons or penitentiaries. But even where laws are wisely and justly framed, and judicial courts are incorruptible, even there prisons and punishments may fail of preventing crimes, and penitentiaries may become the most efficient schools of wickedness, from which new depredators on the community shall come forth in hordes. If this Society had in view only the few thousand convicts and other prisoners, who are now in confinement, their object would be benevolent and great. But its range is far more extensive; and its benefits, if it is cherished and sustained by the public, will reach every corner of our country, and bless every dwelling and family in the nation.

The written address of Mr. Hopkins was calculated to give a deep interest to the occasion; and to set reflecting minds to ponder on the two leading systems of punishment and reform, the lenient and the severe. This production indicated much research; and whether the views of the writer be eventually sustained or overthrown, we think his address would be a profitable contribution to the public means of knowledge on his great subject.—*Boston Rec. & Tel.*

PHILADELPHIA BRANCH OF THE AMERICAN TRACT SOCIETY.

The Committee of the Philadelphia Branch of the American Tract Society would once more call the prayerful attention of the friends of Zion in this city, and this State, to their operations. Owing to circumstances, which it is unnecessary now to review, they have done but little since their organization until about three weeks since, when the timely arrival of an agent from the Parent Society caused them to commence immediate exertion. The success of the agent has far exceeded their expectations—leaving no doubt around the indications of providence, respecting the course they should now pursue. Relying on the strength of God, they are now determined to pursue the object of this Branch with unabated zeal, until every house in this city is supplied with their *little winged messengers of mercy*—until their solemn voice shall be heard in the haunts of wickedness and sin, which are spreading a baleful influence through every street, and court and alley of our city—until the Sabbath breaker, the profane swearer, the drunkard, the idler, who are now far away from under the common influence of Sabbath schools, and gospel ordinances, shall hear the voice of mercy from the page of a tract proclaiming their sinfulness and rebellion, and pointing out the way of salvation.

Nor are the views of the committee bounded by the circumference of this city. Through the length and breadth of this great State, they hope to extend their operations, and the influence of tracts—and ere long expect to see little auxiliaries to this Branch, refreshing, like living streams, its valleys and barren places, and causing its deserts to bud and blossom. God has not left the cause of tracts without a testimony to their usefulness—To their efficacy in promoting revivals—awakening the stupid—curbing immorality—promoting and extending virtue, the last General Assembly of the Presbyterian Church has borne sufficient testimony. And whilst God has made, and is still making them, the means of promoting his glory in the conversion of sinners, the committee of this Branch would feel themselves not only neglecters, but betrayers of their master's interest, should they any longer forbear calling upon their fellow citizens, and christians, to come up and lend their aid to this great undertaking. In this Society the mite of the widow, as well as the great donation of the rich, is made *to tell* on the temporal and eternal condition of men. And whilst one cent can send 10, and fifty cents 500, and one dollar 1000 pages of tracts through the community—each page bearing on its front truths, the importance of which eternity alone can reveal, it is hoped that no professor of religion—no friend to morality—no friend to his country—no friend to the extension of virtue and knowledge, will be backward in giving this society his cordial, liberal support.

The unostentatiousness of the cause of tracts is perhaps one reason why it has not attracted more attention in this city. But notwithstanding the humility of their claim, we ought to recollect what a mighty engine tracts are in promulgating sentiment. They were the means used by Voltaire and his compeers in spreading the firebrands, arrows and death of infidelity through all the intermediate classes, from the king to the beggar, on the continent of Europe, and we hope that in the hands of the Church of God, they are to constitute a part, a very efficient part of those means which are destined to cause the continents to rejoice, the isles to clap their hands, and the floods to lift their voice unto God. They will go where the Bible cannot, and be read where the Bible will not—where the saving accents of the pastor or missionary are not heard, they lift their voice in the midst of the moral desolation. They will be read where Sabbath schools cannot be supported, and where the Sabbath school visitor would be thanklessly received. Facts testify that they have been the sword of the Spirit, where the thunders of the law and sweet accents of the gospel fell powerless on the ear—and the balm of Gilead, where every other remedy failed. With these facts before us, let us sleep if we can. With this sword of the Spirit at our command, so well calculated to pierce the scaly hide of sin, we envy not him his hopes and prospects who will forbear to wield it.

The Committee have rented for their depository the two lower front rooms of the Franklin Institute, in Seventh between Market and Chesnut streets. It is now fitting up and in the course of a few days will be abundantly supplied with tracts. On their arrival the public will be duly notified.—[*Philadelphian.*

RIDING ON THE SABBATH.

MR. EDITOR.—It is a custom with many to set apart the Sabbath day, not as a day of rest, but as a day on which to ride out of town. Six days are given by God to attend to the concerns of life; but the Sabbath is set apart as a day of rest. We would ask why is not this pleasure attended to some other time than the Sabbath? Answer. "The concerns of life require all my exertions on any other day." But do not the concerns of the soul require more?—Is the great Father of the universe, the giver of all good and perfect gifts, to be put off until a more convenient season? If a great man should enter our city, business then would be suspended, and every honour would be paid him. Or if the governor should appoint a day for any public celebration the same respect would be shown him by taking into consideration that day. The great Governor of the universe has appointed the seventh day of every week to be devoted to prayer, and why should not this day be taken into consideration? It is also a practice with many to inspect the concerns of the past week; to cast up their accounts, &c. &c. This is also contrary to the laws of God; it is treating Him with indifference,—nay with contempt. If such go to church, it is with a sort of compulsion, and their mind is wandering some other way. After meeting is over they are unable to give an account of any particular thing relative to the discourse; but when they are summoned before the bar of God, and the awful word, "depart," thrills in their ears, they will remember their folly too late.—*Zion's Herald.*

CELIBACY OF THE CLERGY.

"And when Jesus was come into *Peter's* house he saw his *wife's* mother laid, and sick of a fever. And he touched her hand and the fever left her; and she ministered unto them." Matt. viii. 14, 15.

"And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon's *wife's* mother lay sick of a fever; and anon they tell him of her." Mark i. 29, 30.

"And he arose out of the synagogue, and entered into Simon's house; and Simon's *wife's* mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her. And immediately she arose and ministered unto them." Luke iv. 38, 39.

"Have we not power to lead about a sister, a *wife*, as well as other apostles, and as the brethren of the Lord, and Cephas?" 1. Cor. ix. 5.

A POOR WISE MAN.

To the Treasurer of the American Home Miss. Society.

The first instant being the fifth semi-annual day, the profits of which I two years since devoted to the Redeemer's cause, accordingly I enclose you, for the benefit of your Society, seven dollars and twelve cents.

During fifteen years I had toiled early and late without gaining more than a comfortable support for my family, in a plain way; consequently could not, as I thought, do much for the cause of Christ and for that dear cause that I professed to love. But, as I became more and more acquainted with what was doing towards evangelizing the world, and what was *still* to be done, I then began to feel how little I was doing, and turned to examine if that little was all I could do, consistently with my duty to my family, and to those to whom I was indebted. I then came to the conclusion, that as my family, my property, and myself, were all the Lord's, that although I subsisted by my own exertions, it was HE that gave me health and strength to labour, and that, as a professing Christian, it was my *duty* to make some *special* offering as an expression of my gratitude for his many mercies. Accordingly, I concluded to devote as the Lord's, and altogether as an *extra charity*, and not in the least to affect my other contributions, *the whole* of the profits arising from my business on the first day of May then (two years ago) next ensuing, and all succeeding corresponding days—and all the profits, after deducting for expenses, of each succeeding first day of November, so long as my business should be sufficient to pay the expenses of my family. And as the U. D. M. Society was an institution whose success lay near my heart, and one calculated to do *much* good with but *little* money, I determined that the amount thus raised should be for its benefit. I had also hoped, that, in the lapse of two years, there would have been more than one "Friend to the Society," who might have been induced to "do likewise."

The Lord is now doing "mighty acts" in the earth, and especially in our own country. Ought we not, as soldiers of the cross, "to come up to the help of the Lord against the mighty," and *rejoice* in the *privilege* of being *permitted* to become co-workers with God in the salvation of the souls of men? Ought not *all*, who *profess* to follow the Saviour, to examine and see if they are *doing all that is in their power to do*, toward the advancement of his glory in the earth? J. H. W.

New York, May 2, 1827.

CONVENTION OF NORTH CAROLINA.

At the late Convention, at Newbern, North Carolina, the Rt. Rev. Bishop Ravenscroft presiding, there were present six Presbyters, two Deacons, and nineteen Lay Delegates, from eleven congregations in the diocese. The Rev. President read a very interesting Journal reciting the Acts of the Episcopal Churches under his care since the last Convention. He stated that three new Churches were begun, and in different degrees of completion, one at *this place*, one in Elizabeth City, and one for the Congregation of Christ's Church, in Rowan county.

On Sunday the Rev. George W. Freeman, Deacon, was admitted to the Holy order of Priesthood. This Gentleman is called to preside over the Congregation at Washington, in this State, the Church being vacant by the lamented death of the Rev. Mr. Pearson.

From the Christian Guardian for May.

THE REFORMATION IN IRELAND.

MY DEAR SIR,—Glorious as is the work now carrying on in Ireland, and bright as are the prospects of its continuance and increase, it does not appear to have produced in England the interest it deserves. Some hear of it with perfect apathy—many speak of it as if it were altogether a delusion—others attribute the public statements which appear weekly, to imposition practised upon the credulity of a people of warm temperament and a lively imagination—and more, while they are anxious to give credit to the intelligence, seem as if they believed it to be too good news to be true. There appears to be something extraordinary, if not unaccountable, in this; for intelligence of comparatively minor importance from Africa—from New Zealand—or from the Red River, cheers the hearts and unlooses the tongues of British Christians. It stimulates them to appeal to the liberality of their brethren, and calls forth (as it assuredly deserves) their thanksgivings, their prayers, and their benevolence. Yet I will venture to assert, that there is not a country upon earth which presents at this moment so interesting a spectacle as Ireland. Convinced of the fact, I feel encouraged to call the attention of your numerous readers to the subject, in the hope that they may redouble their exertions in behalf of a people struggling to be free. Prophets and kings have desired to see what we are now witnessing in this country, but have not seen them: and we have abundant cause for adopting the language of David, and saying, *The Lord hath done great things for us, whereof we should rejoice.*

The various religious societies which have been for some years in active operation, have received an abundant blessing from God. They have been instrumental in holding up the Sacred Scriptures, as the only, but all-sufficient, revelation from God—in exciting an inquiry into their contents—in interesting persons of all ranks and professions in their circulation—in drawing into closer union the lovers of divine truth—in removing the barriers which bigotry had erected between the various denominations of professing Christians—in bringing to the ears of our beloved Roman Catholic countrymen the joyful tidings of salvation through the merits of an incarnate Saviour, and of their undoubted right to read and examine the charter of that salvation—even the Word of God. Our public meetings, notwithstanding the multiplied infirmities of those who have taken an active part in them, have proved public blessings—and independent of the impulse which they have given to benevolent exertion in the best of causes, they have been the very occasions selected by infinite wisdom, and employed by Almighty love for bringing the Gospel to many hearts, *in power, in the Holy Ghost, and in much assurance*. The instances of those who went to scoff and returned to pray are not few. The change which has taken place in the clergy of our church is indeed great. They stand prominently forward in the great work of the Reformation, countenanced and encouraged by those placed in authority—and they carry with them the prayers, and good wishes, and kind support of their dissenting brethren. Never did our church assume such an attitude in this country as she does at the present moment—and never did she stand more in need of the prayer of faith, that she may long and steadily maintain the arduous fight;—that she may not presume, or be highminded, but that the Lord may be her strength and her shield, and that she may ever act upon the principle, that the enemies of the truth are to be overcome, *not by might, nor by power, but by my Spirit, saith the Lord.*

We owe much to British generosity, and I trust, we are sensible of, and grateful for it, but we would renew our claim upon your bounty, and especially upon your prayers. The funds of most of our Societies are nearly, if not altogether, in a state of exhaustion—and the next annual reports, will, I doubt not, fully satisfy you, that the money which England has cast into our treasury has been productive to an extent, far beyond the calculations of the most usurious mind.—STILL REMEMBER IRELAND—and may the God of all grace pour down his spiritual blessings upon all the inhabitants of our united kingdom—that they may know the truth, and be delivered by the Lord Jesus Christ from the thraldom of ignorance, sin, and unbelief.

I am, my dear Sir,
Your's faithfully,
PETER ROE.

Kilkenny, March 16, 1827.

FURTHER PARTICULARS.

Archbishop of Dublin's Sermon.

Our readers will doubtless be highly gratified to hear that the cause of Reformation is rapidly advancing in Ireland. Exclusive of the numbers who silently retire from the Romish Church, every Sunday presents in different parts of the country select parties publicly avowing their departure from a corrupt system, and their adoption of the Protestant creed. The number who thus conformed to the Established Church in Easter week amounted to ONE HUNDRED AND SIXTY-THREE.

Nor are these interesting scenes confined merely to remote parts of the country, or sanctioned only by the inferior clergy. On Sunday, March 18, the Rev. Mr. MURPHY, late a Roman Catholic Priest of the order of ST. AUGUSTINE, residing at *New Ross*, in the county of *Wexford*, accompanied by his father, mother, and four other members of his family, attended at the CATHEDRAL of CHRIST CHURCH, DUBLIN, in order publicly to conform to the Established Church.

His Grace the ARCHBISHOP of DUBLIN having intimated his intention of preaching on the occasion; the Cathedral was in consequence completely filled. After the usual service his Grace ascended the pulpit, and preached about an hour and a quarter, from

1 Cor. iii 11. "*Other foundation can no man lay than which is laid, which is Jesus Christ.*"

Having briefly adverted to the particular occasion on which he was then to address the numerous congregation, the preacher proceeded to illustrate and enforce the principle contained in the text, by showing that a Christian faith and practice are to be built only on that foundation which Christ himself has laid, and that to the Word of God, to the Sacred Scriptures, we must resort for that foundation. The Scripture, he observed, is alone to constitute that rule whereby we are to walk—the Scripture rightly and soundly interpreted. This is to form the rule of our faith and practice; and this indeed does form a rule worthy of a rational being subject to a providential government, inasmuch as it secures to us, at the same time, the guidance of those two great lights, which our Heavenly Father has graciously placed in the moral firmament for our direction, the lights of revelation and of reason, of which neither was designed to supersede the other, much less could it ever have been the will of him who is the Father of these lights, that we should abdicate the benefits of both. We are neither with the Socinian, to enslave revelation to reason; nor yet with the Enthusiast, to reject reason in judging of revelation; and least of all, are we with the followers of the Church of Rome, to close our eyes against the light both of the one and of the other. But we are, by the sober and cautious exercise of a well-informed reason, to authenticate and to interpret the word of revelation. We are, in truth, to govern ourselves by the principle on which our reformed faith has been erected. We are to build upon that foundation, which we are told is the only true one that can be laid—the foundation of Jesus Christ.

FORM OF RECEIVING CONVERTS.

After the sermon had been concluded, an anthem was sung; when His GRACE, accompanied by the Very Rev. the Arch-deacons TORRENS and LINDSAY, the Rev. Messrs. ROWLEY, OTTWAY, GRIER, T. P. MAGEE, W. MAGEE, and several other Clergymen, approached the Communion Table. Archdeacon TORRENS then advanced to the rails of the communion table, where the candidates for admission into the Church were placed, and the following formulary was pronounced by him in an audible and distinct voice, and responded to with firmness and evident sincerity by those to whom it was addressed:—

Good people, his Grace the Archbishop hath given his approbation to the receiving these converts into the communion of our Church: nevertheless, if there be any of you who know any impediment or notable crime, on account of which the profession they are about to make should not be looked upon as sincere, let him come forth, in the name of God, and show what that crime or impediment is.

The Archdeacon then said to the Converts—

I require and charge you, as you shall answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed, that if you be not convinced in your consciences of the corruption and false worship of the Church of Rome, and if you be not firmly persuaded that the doctrine, communion, and worship of the Protesant Church is the true and safe way to salvation, as taught in the Holy Scriptures, you declare the same, and go not on to mock the Almighty by pretending to a persuasion which in truth you have not.

The *Converts* answered—We solemnly profess, in the presence of God, that we come here in sincerity and truth.

Archdeacon—That this Congregation here present may be fully satisfied that you are well acquainted with the doctrines which you renounce, and also with those which you come here to profess, I ask you—

Do you utterly renounce the Sacrifice of the Mass, as offered up to God in the Church of Rome, and do you trust only in the Sacrifice of our Lord Jesus Christ, made upon the Cross, once for all, and do you own no other merits whereby man is saved but His only?

Converts—We do.

Archdeacon—Do you reject the doctrine of Purgatory and the practice of praying to the Virgin Mary, or to Saints, or Angels, or to Images and Relics?

Converts—We do.

Archdeacon—Do you believe that in the Holy Communion there is no Transubstantiation of the Bread and Wine into the Body and Blood of Christ?

Converts—We do not believe that any such change is made.

Archdeacon—Are you persuaded that the Holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation, through faith in Jesus Christ?

Converts—We are so persuaded.

Archdeacon—Let us pray that these our Brethren may have grace faithfully to persevere in the profession of a good faith, which they have now made.

Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.

Archdeacon—O Lord, save thy servants.
Answer—Who put their trust in thee.
Archdeacon—Create in them new hearts.
Answer—And renew a right spirit within them.
Archdeacon—Restore unto them the joy of thy salvation.
Answer—And establish them with thy free spirit.
Archdeacon—O Lord, hear our prayer.
Answer—And let our cry come unto thee.

Let us pray.

O most merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou remember est them no more, open thine eye of mercy upon these thy servants: receive them into thy favour—strengthen them with thy Holy Spirit—preserve and continue them faithful members of thy Church, to the glory of thy holy name, and to their everlasting salvation, through Jesus Christ, our Lord. Amen.

The Archbishop then stood up, and, laying his hand upon the head of each Convert, said—

In the name of the Father, and of the Son, and of the Holy Ghost, we receive thee into the Communion of the true Catholic Church established in this realm. Amen.

Now, unto God's grace and mercy we commit thee—the Lord bless thee and keep thee—the Lord be gracious unto thee—the Lord lift up his countenance upon thee, and give thee peace, both now and evermore.

The Converts then received the Holy Communion.

The crowd outside the Cathedral was tremendous; and from the savage yells and diabolical threats of some of the mob, serious apprehensions were entertained for the lives of the Rev Mr. MURPHY and his family, had they ventured out. His Grace the ARCHBISHOP ascended his carriage amid the enthusiastic cheers of the loyal Protestants by whom it was surrounded, accompanied by the more distant shouts of disapprobation uttered by those set on by their priests. Mr. FARRELL, of the Head Police Office, was in attendance with a large party: and notwithstanding the immense number of persons assembled, and the excitement created, we are happy to learn that no accident of a serious nature occurred.

For the Philadelphia Recorder.

That Satan, the great enemy of God and man, possesses and exerts an influence over the human soul, has been assumed as an article of belief by all who bear the name of Christians; and shades of this belief may be discovered amidst the ravages of superstition and idolatry. The most depraved and ignorant, in their dread of malicious phantoms, and endeavours to appease the wrath of their evil genii, manifest a remarkable concurrence with the sentiments of the most civilized and intelligent. Indeed it might be laid down as an indisputable fact, that all nations, ancient as well as modern, have held the opinion that an evil spirit exercised a partial control over the affairs of the world. With us, it has adopted a more rational and definite form. It has been divested of its absurdities, and at present, retains a conspicuous place in our ideas respecting the spiritual world. But how this influence is exerted, how immaterial spirits can affect each other, is a matter wholly beyond the narrow limits of our understanding. Our inability to comprehend a truth, however, alters not its character. No one will pretend to deny that the operation of the mind which we call "perception," is caused by the impression of external objects, conveyed through the senses; but *in what manner*, these impressions produce this wonderful effect, remains in the most impenetrable obscurity. We cannot tell how the grass grows, yet would be sceptical indeed, were we to doubt of this. The appalling truth which is the subject of our present speculations, is a part of Divine *Revelation*, and as such commands our firmest belief. It is not my object to cite any passage or collect any proof on the subject, but considering the fact as one of the Christian data, I shall proceed to make a few brief and perhaps practical reflections.

Satan, it must be admitted, is intimately acquainted with the natural propensities of the heart. He knew the effect of the compliance of our first parents with his sinful suggestions, and the experience of near 6000 years, in endeavours to effect the ruin of souls, can in no wise have detracted from his knowledge; so that we may readily imagine, no possible method is left untried to accomplish his destructive purposes.

Sometimes his influence is exerted under circumstances, when he takes advantage of the natural series of thoughts,—when an evil suggestion can with as much propriety, be attributed to ourselves as to him. That powerful principle of the mind, by which one idea is suggested by another, seems not to have been overlooked in his methods of finding access to our minds. Having observed that we are surrounded by objects, the presentation of which has a tendency to excite those corrupt passions, of which he was the original cause; he may suggest trains of thought, which we imagine are merely the effects of natural causes; and thus, as a writer has beautifully expressed it, "while the mind appears like some vessel sailing before the wind, he may be the pilot at the helm, secretly guiding the whole." Such circumstances preclude the possibility of knowing when the tempter is approaching; and oftentimes, while we suppose we only follow the current of our thoughts, that great master-spirit of wickedness may be concealed behind the curtain, the prompter and cause of all. If there exist then, the least danger of entertaining unawares such a dreadful guest, what jealous fear should it excite? How quickly should we banish even the embryo of an evil thought!

But, besides this imperceptible method of commingling his suggestions with our own, his intrusion is sometimes bold and abrupt. His approach is distinctly perceived—his presence attended by circumstances attributable to no other cause; when our ideas succeed each other, not in regular and natural succession, but their order is deranged by the agency of some powerful but invisible hand. To the Christian would I appeal for confirmation of this. He will tell you that when engaged in devout meditation, in holy contemplation of the character and attributes of God, when, in fact, through the exercise of the means of grace, a 'stream of glory' has been poured upon him; at times, thoughts of the blackest dye have flitted across his mind, and like the cloud which suddenly intercepts the rays of the sun, obscured the brightness of a Saviour's presence. Like the horrid spectre, which spreads terror and dismay over the peaceful family circle, he, under no disguise, occasionally intrudes upon the mind and disturbs the composure of the Christian. A caution here would be unnecessary, for who would at one moment enjoy the consciousness of a Saviour's love, and the next, receive his most inveterate enemy, as the inmate of his bosom? It may, however, be good for us to know, that we are never secure from his insidious attacks. An habitual consciousness of this solemn truth, would beget a spirit of watchfulness and prayer, that would present an insuperable barrier to all his approaches.

Satanic influence, may also be exerted over our midnight dreams. When nature is sunk into repose, when the body is enveloped in the mantle of sleep, and when the dictates of reason have given place to the fantastic images of an unbridled imagination, who can tell, whether Satan may not then have the power of presenting such pictures as may answer his designs? I am persuaded, however, that the imagination of a growing Christian, will not, even at that unguarded hour, indulge itself in unhallowed images. And in connection with this, it might be remarked, that the sleeping phantasms of an individual, may not furnish an incorrect representation of his character. Here the dispositions of the heart show themselves in their real colours, unqualified by any restraint of Society, or by any sense of consistency with external profession. If the excursion of our fancy, under these circumstances, be not such as are consistent with the purity of the Gospel, we may have strong reason to suspect that there exists a deficiency somewhere, and should accordingly be led to a thorough investigation of the state of our hearts in the sight of God.

Much more might be said on this subject, but as these remarks have already extended to a greater length than I had intended: I present them, brief as they are, with the hope that, if you deem them worthy an insertion, they may excite an increased attention to this interesting and important subject. M.

PIOUS MEDITATIONS.

SELECT PASSAGES.

From the Sermons and Conversations of a Clergyman, adapted to every day in the year.

JULY 1.—True religion is the work of God on the soul of man; and though every thing that is bestowed on man, either intellectual or moral, must be traced to God as its source, the work of grace is, in a peculiar manner, his own work, and the Christian character is formed entirely by his agency. It is called a new creation, a new heart, a resurrection. It is that principle of grace that is planted by the hand of him who formed the universe, and who feeds the perpetual fires of the grand luminaries above; and the same Almighty agency that begins this work in the heart must carry it on. It is under the superintendence of Jehovah: he is perpetually watching over it; he says of it, "I the Lord do keep it, I will water it every moment lest any hurt it, I will keep it night and day;" and by his exceeding great and very precious promises, he comforts the hearts of those who are made partakers of it: and makes "the joy of the Lord their strength" for the performance of every duty, and for the resistance of every evil, and by it to triumph over the fear of death. All such animating desires after immortality, prove that the spark that has been kindled in the soul, is from God; not that these holy breathings after heaven unnerve the Christian, or unfit him for exertion, but quite the reverse,—they impel him, with a power and force that is Divine, to put forth all his energy, to exert his every faculty, to present his body a living sacrifice to him who died for him; that he may be steadfast, unmoveable, and always abounding in the work of the Lord, knowing that his labour shall not be in vain in the Lord.

JULY 2.—Aim at maintaining communion with God. Whether ye eat or drink, or whatsoever ye do, do all with this end in view. This is to walk with God, to dwell with God, and to have God dwelling with you. Archangels can rise no higher; saints in glory cannot rise higher, than to know, in its fullest extent, what it is to have fellowship with God; and this is the privilege of the church militant, while passing through the wilderness, in her way to the church triumphant; "for truly our fellowship is with the Father, and with his Son Jesus Christ." This communion is "like that hidden manna, and that white stone which has written on it that new name which no man knoweth, saving he that receiveth it."

JULY 3.—Prayer is our proper refuge in adversity, praise the proper expression for prosperity. The knowledge of ourselves will lead to prayer; the knowledge of God to praise. Prayer will terminate in praise. If we sing the Psalms of David below, we shall, with our golden harps above, "sing the song of Moses and the Lamb."

JULY 4.—The torch of earthly joy is liable to be extinguished by a thousand blasts; but heavenly joy is fire kindled in the soul, from the golden altar of God, and it always burns brightest in the darkest and most stormy nights of adversity.

JULY 5.—Happiness is the centre where the desires of all men meet; but it is to be found only in true religion. Those who seek it from this source shall never be disappointed, as it is the language of Him from whom it flows, "ask, and ye shall receive, that your joys may be full;" and though joy is not essential to true religion, it is a privilege connected with it: it is one of the streams which flow from the river of life, though falness of joy belongs only to the Paradise above.

JULY 6.—That soul has nothing to fear who makes the Lord his refuge: for "his place of defence is the munitions of rocks." Every perfection of Deity is a place of security to him, and he is surrounded by these perfections; encompassed by them, and kept as in a garrison, his "life is hid with Christ in God:" he is kept by the power of God: and when Infinite Power can be overcome, and the Sovereign of the universe dethroned, then, and not till then, is the child of God in danger. For God's own glory is concerned for his security; therefore cast away fear, and go on your way rejoicing: for there is no presumption to triumph in Christ, in and through whom you shall at last be brought off more than conqueror.

JULY 7.—God always intends special blessings for that soul, upon which he pours a spirit of grace and fervent supplication. Whatever their undertakings may be, if for his glory, they shall succeed.

Philadelphia Recorder.

PHILADELPHIA:

SATURDAY MORNING, JUNE 30, 1827.

Abstract of the Journal of the late Convention.—We now conclude our extracts from the parochial reports.

Report of the Rev. Samuel Marks, Missionary, officiating in Susquehanna and Bradford counties, in the service of the Society for the Advancement of Christianity in Pennsylvania.

St. Jude's church, Springville, continues to progress in the work of the Lord, and is yearly adding to the number of such, we hope, "as shall be saved."

The exercises of our Sunday school have not commenced, but will immediately. The existence of our school is very gratifying to the people in general. The members of the Bible Class have made good proficiency in the study of the holy volume.

St. Matthew's church, Pike.—To this church several have been added since my residence here. God's name be praised, for the stability of those connected with her. The church being occupied a part of the time by ministers of another communion, is no doubt one cause why our number of communicants is not larger. The congregation is generally large and very respectable. Our prayer to God is, "enlarge our borders, and bring all the people to see that thy son has founded a church, and given to her a succession of bishops, priests, and deacons, to preside over her in thy fear, and to feed her with the sincere milk of the word."

We continue our Sunday school; it is small, but promising. The Bible class continues to delight in the study of the word of God. Both of the churches, with further assistance from the Missionary Society, could have the stated services of a clergyman.

Report of the Rev. James Montgomery, Rector of St. Stephen's church, Philadelphia.

The prescribed collections have been made for the half of the Episcopal Fund, the Society of the Protestant Episcopal church for the Advancement of Christianity in Pennsylvania, and the Protestant Episcopal Sunday and Adult school Society of Philadelphia.

The Catechetical instruction of the young has been attended to. The Sunday school continues to be faithfully conducted, and has, it is hoped, been a source of considerable benefit to the subjects of its care.

Report of the Rev. James May, Deacon, officiating in St. Stephen's church, Wilkesbarre, Luzerne county.

I commenced my ministrations in this church, in February of the present year, since which time there have been 1 baptism and 1 marriage, present number of communicants 36.

I have reason to "glorify God on the behalf of some in this parish who give evidence in their lives and conversation of being children of God by the adoption of his Spirit, and am not without encouragement in the hope that the Great Head of the church may continue to make himself known by the gospel as "the power of God unto salvation, to every one that believeth."

Report of the Rev. David C. Page, Missionary, officiating in Christ-church, Greensburgh, Westmoreland county, in the service of the Society for the Advancement of Christianity in Pennsylvania.

The Rector of this parish has the satisfaction of stating, that the interests of piety have been *emphatically* promoted within the congregations over which he presides. During the last year, he divided his labours between the villages of Greensburgh, Murraysville, and Youngstown. In Greensburgh, which used to be a strong-hold of sectarians, the prejudices against the church are daily subsiding, and the wrapt attention of comparatively numerous and indiscriminate audiences, afford a striking proof that prepossession *itself* must yield to a consistent exhibition of gospel truth. Measures have been taken which will no doubt result in the complete extrication of the parish from the load of pecuniary embarrassment which has so long clogged its energies. The prospects of the Sunday school are not so flattering as formerly, but it is hoped, that it will be much revived in the course of the ensuing summer.

The congregation at Murraysville is now organized, and the people evince deep interest in the exercises of public worship. The station at Youngstown has been abandoned, at least to a partial extent, from circumstances which shall be developed to the "Society for the Advancement of Christianity."

Report of the Rev. William H. Rees, Missionary, officiating in St. Stephen's church, Thompsontown, and Tuscarora Valley, Mifflin county, and Millerstown, Perry county, in the service of the Society for the Advancement of Christianity in Pennsylvania.

Shortly after my ordination, being called by the vestry of St. Stephen's church, Thompsontown, to the charge of the congregation established at that place

[illegible] proceeded there and entered upon my [illegible] duties. The prospects of the church, both in [illegible] and temporal things have been, and still continue very flattering; many feel deeply interested in [illegible] welfare, and the number of those who attend the [illegible] ministrations of the sanctuary is rapidly increasing. The encouragement which has been afforded [illegible] is such as to justify us in an immediate attempt [illegible] to erect a convenient building for public worship. During the very short period of my labours at this [illegible] there have been 7 infant and 3 adult baptisms, [illegible] and 3 funerals. The number of communicants [illegible] is pretty known. A Bible class has been formed [illegible] which consists of 18 members.

[illegible] portion of my time is devoted to Millerstown, and [illegible] Juniata Valley. The prospects which these places [illegible] present are very encouraging. The prejudices which [illegible] existed against the church are gradually diminishing, and strong hopes are entertained that, ere long, regular congregations will be established at both [illegible] places. At Millerstown there is a Bible class consisting of 24 members.

Report of the Rev. John Rodney, jr. Rector of St. Luke's church, Germantown, Philadelphia county, and St. Thomas's, Whitemarsh, Montgomery county.

St. Luke's, Germantown.—The Rector is enabled through the divine blessing, to report the obviously improved condition of this parish, since he has had the charge of it, which has been a little more than one year. The Rector cherishes the humble hope, that he who hath hitherto helped us with his Divine favour by promoting external prosperity, will shine also into the hearts of the people by the sacred influences of the Holy Spirit, until they shall grow up into a spiritual building of immortal beauty, and imperishable harmony and glory.

The Sunday schools attached to St. Luke's are at present in a flourishing state, embracing about 150 scholars, and 15 teachers. The Sunday school library of about four hundred volumes, adapted to every capacity, besides being particularly advantageous to the school, disseminates more generally to the people its religious advantages.

St. Thomas's church, Whitemarsh.—The remoteness of this congregation from the principal charge of the Rector, precludes that intimate connexion which it is desirable should subsist between him and his flock. The state of the church is, however, deemed prosperous. Hopes are entertained that the remains of a large debt upon the church, which has long encumbered and paralyzed the exertions of the members, will soon be discharged, and a fresh zeal infused into the hearts of those who are connected with this venerable institution.

The Sunday schools conducted during a part of the year are 2 and afford instruction to 90 or 100 scholars. The devotedness of the teachers, and their personal sacrifices to the cause, are eminently praiseworthy.

Report of the Rev. George Sheets, Rector of Trinity church, Oxford, and All Saints' church, Lower Dublin, Philadelphia county.

Public service is performed regularly in each of the churches on every Sunday during the favourable part of the year, and alternately the remainder. The congregations are respectable both for number and character. Trinity church has undergone a handsome internal repair. The Sunday schools which have been suspended during the inclement season, are about to be opened for the ensuing season. Harmony exists among our members generally; and the divine blessing which has been so abundantly manifested in the diocese, with the party names and distinctions which we fear are cherished by some, are much deplored by us. "For the divisions of Reuben there are great searchings of heart."

Report of the Rev. Charles Smith, Rector of Christ-church, Meadville, Crawford county; and St. Paul's church, Erie, Erie county, and Missionary in the service of the Society for the Advancement of Christianity in Pennsylvania for the north-west section of the state.

Christ-church, Meadville, Crawford county.—During the past year the attendants on our worship have nearly doubled. The corner-stone of the church in this borough was laid on Wednesday, April 11th. This is the first attempt to erect a church in this diocese west of the Allegheny river. With almost unparalleled exertions something more than one half the sum necessary for this church has been subscribed by the members of its infant congregation.

St. Paul's church, borough of Erie, Erie county.—This congregation has been organized during the past year. The standard of our Zion is now planted on the extreme north-western borders of our diocese. In August last our service was, for the second time, ever performed in this place: then, there was but a solitary respondent; now, about thirty join in its devotions.

St. John's church, Franklin, Venango county.—This congregation has not materially varied since the last report. The inhabitants are generally far from being wealthy. Notwithstanding, more than half the sum necessary for erecting a house of worship has been subscribed during the past year, and measures have been taken for commencing its erection the present season. It ought not here be omitted noticing the recent valuable donation of Mrs. Sarah M. Dowell, of a building lot for this purpose; it was a gift evidently designed to promote the cause of Christ in this village.

St. James' church, Venango Furnace, Venango county.—This congregation has been organized during the past year. Through the patronage and zeal of a few individuals, there is a prospect that this congregation will ere long become very numerous.

St. John's church, Mercer, Mercer county.—This congregation has been organized during the last year. The future prospects of this congregation are favourable.

St. Peter's church, Waterford, Erie county.—This congregation was also been organized during the past year. Our services here are well attended, and the future prospect flattering. Indeed throughout this section, the more our church is known, the greater is the number of its adherents from the most respectable portion of the community.

Trinity church, Centre county.—For four months past, the Rev. Benjamin Hutchins has been associated with me as assistant missionary in this section. It is due to him to state, that in the discharge of duty he has manifested much zeal and arduous exertion.

To the aid afforded by the Society for the advancement of Christianity is this section particularly indebted for its present favourable aspect.

Report of the Rev. Joseph Spencer, Rector of St. John's church, Carlisle, Cumberland county.

To give the Rector of St. John's church pleasure to be able to inform the Convention, that during the past year a new place of worship has been erected by the congregation. It will be a neat edifice when completed, and is much more commodious than the old one. In consequence of this measure, a large increase is expected in the number of pew holders. Much credit is due, not only to the officers of the church, but to the congregation generally, for their liberality, and the zeal with which the work has been conducted.

Report of the Rev. John V. E. Thorne, Rector of St. James the Greater's church, Bristol, Bucks county.

The present Rector took the charge of this church in September last, at which time it was, in consequence of several unfavourable events, in a very depressed and unsettled state. It is not, however, without lively feelings of gratitude to that Being, who alone can give the increase, that he is enabled to report that his most sanguine expectations have been realized. Those families which had left the church have returned: others have been added; the utmost harmony prevails, with increasing indications of seriousness; and there is now every reason to believe that this congregation is once more established upon a permanent basis, and with very encouraging prospects of future usefulness.

Report of the Rev. James Wiltbank, officiating in St. Matthew's church, Francisville, Philadelphia county, in the service of the Society for the Advancement of Christianity.

The prospects of the church are gratifying, both to the members of the congregation, and to the minister.

There has, during the present year, been an accession of members, and an apparent increase of vital piety. The vestry have lately purchased a lot for a burying ground, and in conformity with an application of many of the inhabitants of the vicinity, a resolution has been lately passed, for the erection of pews in the church, which, it is expected, will be completed in a few weeks.

The Sunday Schools have continued to flourish and increase, in a manner highly interesting to the neighbourhood. The attention of the children is regular, their morals exemplary, and their attention to the services of the church truly encouraging. The schools contain one hundred and fifty scholars, ninety males and sixty females; nine teachers, six male and three female.

Report of the Rt. Rev. William White, D. D. Rector of the united churches of Christ-Church, St. Peter's and St. James's, Philadelphia.

In these churches, there is divine service throughout the year, on Wednesday and Friday in every week, on every day in Passion Week, and on various week day festivals.

For the winter season, and until lately in the spring, besides the usual services of every Sunday in each church, there was at night divine service and sermon in St. James's. In the same church, in the two last weeks of Lent, and in Easter week, there were lectures on the Catechism, on the Ministry, and the service of the church, and on the doctrines of Grace.

During the greater portion of the winter, in St. Peter's church, there were delivered weekly, by one of the assistant ministers, lectures on the Gospel of St. John, to a class of upwards af 100 persons.

The collections in these churches, besides those for their own poor, are as follows.

Soon after the last annual Convention, there were collections in aid of the fund for the support of a future Bishop. This was in compliance with the call for the last year; and for this year, there have been already a collection in aid of the same fund.

There have also been collections for the fund of the Society for the Advancement of Christianity in Pennsylvania, and others for our Sunday School Society, and for the Parochial Schools.

In the three churches, there is the same number of female Sunday Schools, conducted with great judgment and efficiency. There is at present only one male school; the other two schools being suspended by causes which are expected to be temporary.

Report of the Rev. Henry J. Whitehouse, minister of Christ-church, Reading, Berks county.

There is a flourishing Sunday School attached to this church containing about 200 children, under the able superintendence of an active vestryman; and the directress of the female department, aided by a faithful board of male and female teachers, also two Bible classes of about thirty members each, which meet weekly.

Report of the Rev. Gregory T. Bedell, Rector of St. Andrew's Church, Philadelphia.

There are attached to this church two very flourishing Sunday Schools, consisting of about 120 scholars each, and the regular attendance in both schools is about 220. These schools are under the care of about 20 most competent and faithful teachers, the most of whom have united themselves with the church of Christ, and are able by their personal experience of the truth as it is in Jesus, to bring up the children in a proper manner.

There are also two Bible classes of the children, principally of the congregation, a male and female class, under the care of two pious members of the congregation.

For the last seven months the Rector has conducted on its third annual session a female Bible class, of about 160 regular members.

The public service of the church has been uniformly well attended, as also the Friday evening lectures.

In the course of the summer by the liberality of the congregation, a commodious Lecture and Sunday school room has been built, 50 feet by 40, with a gallery.

The Rector has great cause of thankfulness for the harmony which exists in St. Andrew's church, and for the spirit of prayer and supplication which appears to prevail.

After the reports of the treasurer of the Convention and of the Episcopal Fund were presented, the following resolution was offered by the Rev. Mr. Ives, and unanimously adopted:—

Resolved, that the thanks of this Convention be hereby given to the inhabitants of the borough of Harrisburgh for their politeness and hospitality to the members of the same.

On motion of the Rev. Mr. Bull, it was unanimously *Resolved*, that the thanks of this Convention be given to the Rev. Dr. Wilson for his sermon preached at the opening of this Convention.

On motion of Mr. Binney, *Resolved*, that a committee be appointed to take into consideration the Constitution, Canons and Regulations of the church in this diocese, and to report to the next stated Convention such alterations as they shall deem expedient to be made therein.

Mr. Binney, Mr. Ingersoll, Mr. Meredith, Dr. Beasley, and the Rev. Mr. Allen, were appointed a committee for the purpose.

On motion of the Rev. Mr. De Lancey, *Ordered*, that 750 copies of the Journal of this Convention be printed.

On motion of Mr. Kemper, seconded by Mr. Sheets, it was *Resolved*, that the next Annual Convention will meet on the third Tuesday of May, 1828, at 6 o'clock, P. M.

The Convention then united in singing the last four verses of the 122d Psalm, when, after a short address and the benediction, from the Rt. Rev. President, the Convention adjourned *sine die*.

Mrs. Sherwood's Lady of the Manor.—By the politeness of Mr. S Young, publisher, we have received the 4th volume of this interesting and valuable work. Among the modern writers who have turned their attention to the improvement of the young, Mrs. Sherwood occupies a most conspicuous station, and independent of her larger works, she is constantly employing her pen in those smaller periodicals which, in these days of wonderful improvement, are found in the hands of children.

The present volume of the Lady of the Manor, embraces stories illustrative of the 6th, 7th, 8th and 9th commandments. It is said that another volume will close the series. The story of the Two Ministers which commences the volume, is a very touching illustration of the deep spirituality of the 6th commandment, and indeed throughout the volume, the declaration of the Psalmist that the commandments of God are *exceeding broad*, appears to have furnished to Mrs. Sherwood the polar star to guide her in her useful track. We would recommend this first story particularly to young clergymen and students of divinity. The last story in the volume gives a terrific picture of the danger of large *fashionable boarding schools*. It is worthy the attention of all parents who have daughters to educate. The volume needs no recommendation of ours. Mrs. Sherwood's name, in this department of religious literature, is as sure a passport to popular favours, as that of the once "great unknown" is in the less valuable line to which his superlative talents have been directed.

Kenyon College.—We have understood that the corner stone of Kenyon College was laid on the 9th of the present month, with suitable solemnities. We are anxiously looking for some further account of this interesting institution which we may present to the public. The collections made by its agent in the South are in a high degree encouraging. In Beaufort, S. C. the sum of $550 has been subscribed. In Charleston, the Rt. Rev. Bishop Bowen has contributed $50, Rev. Dr. Gadsden $30.

As many inquires are made by letter and otherwise, concerning the Green Bay Mission, we subjoin a Resolution passed by the Directors of the Domestic and Foreign Missionary Society at their late annual meeting.

"*Resolved*, That all proceedings in relation to the Green Bay Mission, be supended until the next meeting of the Board, and that the Executive Committee be directed, in the interim, to make inquiries and to devise a plan for the permanent location and establishment of a mission among the Aborigines."

The funds of the Society were inadequate to the plan before adopted.

ST. ANDREW'S CHURCH.

Sunday next being the first Sunday in the month, there will be no service in this church in the afternoon. There will be evening service, to commence at 8 o'clock.

The Rev. Professor McIlvane, of West Point, will preach, God willing, both morning and evening.

The Agent of the Philadelphia Branch of the American Tract Society, acknowledges the receipt of Twenty Dollars from the ladies of St. John's church, to constitute the Rev. George Boyd a Life-Member of the Society; and also Twenty Dollars from some ladies of St. Andrew's church, to constitute the Rev. B. P. Aydelott a Life-Member of the same.

For the Philadelphia Recorder.

MR. EDITOR,—

I take the liberty of sending you a few lines relative to a circumstance intended to have taken place in Bristol, near Philadelphia, on Monday last; in the overthrow of which, we have cause to rejoice in the triumph of moral and religious principle over the machinations of sin, satan and the world; and of observing the salutary effects of the law of our country, although, in many instances, perhaps, too lax and indefinite, when duly and properly enforced.

The circumstance, sir, to which I allude, is simply this:—As early as throughout the day previous, (Sunday,) a large number of persons of almost every description, from those who would rank the highest in life, to those who certainly are the very dregs of creation, began to assemble from the cities of Philadelphia, New York, Boston, and various other places, equally distant, to witness nothing less than an intended trotting match about to take place in the vicinity of the town, and in defiance of an express law of our state upon the subject; but which, it was presumed, no one would have dared to execute. As the expectation of almost unprecedented sport was entertained among the adventurous ones, the greatest pains were taken to have every thing in readiness; the grounds were arranged; booths and tents were erected; liquors of every kind, and of the choicest quality, were furnished; together with billiards, cards, dice, and other gambling apparatus; all, as it would seem, indispensible appendages on such occasions. Nothing now was wanting to give the highest zest to the festive scene; for all of every age and condition were collected, from the lowest beggar to the most renowned and honourable sportsman, were provided with amusements suitable to their various states, tempers, and dispositions; and were to be seen welcoming each other with their ordinary congratulations, and anticipating with the utmost hilarity and intense delight, the approaching consummation of their bliss. But, alas! the whole was in a moment frustrated by an unexpected event, to their utter confusion, horror, and dismay. Scarcely had they convened and adjusted the necessary preliminaries, when an eminently conscientious, exemplary, and religious individual, a resident in the neighbourhood, presented himself, and explicitly stated to one or both of the parties immediately concerned, his determination to enforce the law to its utmost extent, if they persevered. The decided manner in which it was made, and the weight of character of the gentleman who made it, produced the desired effect. The sport was given up; the multitude dispersed, and we had the happiness, in a few hours, of observing, that that town, which was literally inundated, if not with the most vicious, certainly with the most dissipated and irreligious portion of the community, restored to its former quietness and order; and thus, much of that high handed and barefaced wickedness, so invariably an attendant upon similar occasions, prevented.

In this instance, sir, we see, I think, the necessity of Christians being vigilant and determined in suppressing vice, ignorance, and error; and in enforcing and executing the laws of our country upon the refractory and disobedient, whenever those laws may favour or support them. Much good has unquestionably been done by it. It has prevented an accumulation of evil; induced many to reflect, at least, with chagrin and disappointment, upon the sin and folly of such pursuits and will effectually put to rest any attempt to introduce into our state so base and demoralising a practice as horse racing; or, as is contended by some, the more humane and less exceptionable one of horse trotting, with all its direful, but equally ruinous consequences.

A hater of Iniquity, Irreligion, and Vice.

June 26, 1827.

For the Philadelphia Recorder.

A set of opinions beginning to be held in this country, is worthy of the most deliberate attention. They are opinions dangerous to true piety. The Bishops in England pronounced a sentence against them in the time of Queen Anne. The Church of England never held them as a church. Its acts in every age, show its opposition to them. The opinions I allude to, are thus spoken of by Bishop Burnet:—

"There appeared at this time an inclination, in many of the clergy, to a nearer approach towards the church of Rome; Hicks, an ill-tempered man, who was now at the head of the Jacobite party, had in several books promoted a notion, that there was a proper sacrifice made in the eucharist, and had on many occasions studied to lessen our aversion to popery: the supremacy of the crown in ecclesiastical matters, and the method in which the reformation was carried, was openly condemned; one Brett had preached a sermon, in several of the pulpits of London, which he afterwards printed; in which he pressed the necessity of priestly absolution, in a strain beyond what was pretended to even in the church of Rome: he said no repentance could serve without it, and affirmed, that the priest was vested with the same power of pardoning, that our Saviour himself had. A motion was made in the lower house of convocation, to censure this; but it was so ill supported, that it was let fall. Another conceit was taken up, of the invalidity of lay-baptism, on which several books have been written; nor was the dispute a trifling one since by this notion, the teachers among the dissenters passing for laymen, this went to the rebaptizing them and their congregations.

"Dodwell gave the rise to this conceit; he was a very learned man, and led a strict life; he seemed to hunt after paradoxes in all his writings, and broached not a few; he thought none could be saved, but those who, by the sacraments, had a federal right to it; and that these were the seals of the covenant: so that he left all, who died without the sacraments, to the uncovenanted mercies of God; and to this he added, that none had a right to give the sacraments, but those who were commissioned to it; and these were the apostles, and after them bishops and priests ordained by them: it followed upon this, that sacraments administered by others were of no value.

"He pursued these notions so far, that he asserted that the souls of men were naturally mortal, but that the immortalizing virtue was conveyed by baptism, given by persons episcopally ordained. And yet, after all this, which carried the episcopal function so high, he did not lay the original of that government, on any instruction or warrant in the Scripture: but thought it was set up in the beginning of the second century, after the apostles were all dead. He wrote very doubtfully of the time, in which the canon of the New Testament was settled; he thought it was not before the second century, and that an extraordinary inspiration was continued in the churches to that very time, to which he ascribed the original of episcopacy. This strange and precarious system was in great credit among us; and the necessity of the sacrament, and the invalidity of ecclesiastical functions, when performed by persons who were not episcopally ordained, were entertained by many with great applause: this made the dissenters pass for no Christians, and put all thoughts of reconciling them to us far out of view: and several little books were spread about the nation, to prove the necessity of re-baptizing them, and that they were in a state of damnation till that was done; but few were, by these arguments, prevailed upon to be re-baptized: this struck even at the baptism by midwives in the church of Rome; which was practised and connived at here in England, till it was objected in the conference, held at Hampton Court, soon after king James the First's accession to the crown, and baptism was not till then limited to persons in orders: nothing of this kind was so much as mentioned in the year 1660, when a great part of the nation had been baptized by dissenters; but it was now promoted with much heat.

"The Bishops thought it necessary to put a stop to this new and extravagant doctrine; so a declaration was agreed to, first against the irregularity of all baptism by persons, who were not in holy orders; but that yet, according to the practice of the primitive church, and the constant usage of the church of England, no baptism (in or with water, in the name of the Father, Son, and Holy Ghost) ought to be reiterated. The Archbishop of York at first agreed to this; so it was resolved to publish it, in the name of all the bishops of England; but he was prevailed on to change his mind; and refused to sign it, pretending that this would encourage irregular baptism: so the Archbishop of Canterbury, with most of the bishops of his province, resolved to offer it to the convocation. It was agreed to in the upper house, the Bishop of Rochester only dissenting."

To some part of the above extract, I make no reference. The opinions to which allusion is principally made, are the opinions of Dodwell. The Church of England never countenanced these. In the ordinal it announced the opinion fully held of three orders in the ministry being scriptural; but while this was announced, the reformers recognized the non-episcopalians of the continent; the bishops of later time, had brotherly intercourse with the Presbyterians of Holland: and the missionary societies of the church of England during the century past, have given support to men not episcopally ordained. Bishop Heber, of Calcutta, promoted the plans of missionaries of similar character. The church in England ever having disapproved of these conceits, it is much to be wondered at, that Americans should be found to uphold them. They are high it is true, so high as not to be at home among protestant believers. They were preached in England, it is said, from political views. The pretender, whose ancestors endeavoured to bring back the British to allegiance to Rome, had friends in England. These bore the name of Jacobites. Their attachment to Rome, Burnet alludes to above. As one means of promoting his cause, they circulated the "conceit," that a person not baptized into the church by a clergyman regularly ordained, was out of the covenant. The reigning family, baptized as they were by Lutherans, were thus given over to the uncovenanted mercies of God. Hicks' notions have been favourably regarded here; at least, a part of them. "The conceit" of giving over all who are not Episcopal to the "uncovenanted mercies of God," though condemned in England, begins to appear and flourish in the United States.

There is something in the conduct of the church of England, (in later days,) to which allusion is made, that reminds us of the "great apostle's magnanimous conception of the right policy and calculation for the zealous promoter of a good cause. He exulted to seize and bring into his capacious reckoning, the very proceedings prompted by a rival or hostile disposition towards himself, when they were such, that they *must*, however intended, conduce to his great object. Some preached Christ, of envy, and strife, and contention, supposing to add affliction to his bonds; but, said he, what then? Notwithstanding, every way, whether in pretence or truth, Christ is preached—*the thing itself is done*; and I therein rejoice, yea, and will rejoice. This is the high style, and great scale of ambition and policy, which will not let a good cause lose the advantage of any thing that may have unwittingly pronounced its name, though without the genuine spirit to serve it; and which assumes as something gained for it, all things that in their leading effect advance it, notwithstanding any offensive subordinate aim of their action." D.

For the Philadelphia Recorder.

ON PEACE.

No one can dispute that "peace on earth" is a consummation devoutly to be wished for. When we take a view of the world, so long converted into an aceldama, a field of blood, and contemplate the individual and social misery which have resulted from contention and division; who is there that is not ready to exclaim, when shall these things cease? To introduce a reign of peace, and consequent happiness, was one important end of our Saviour's ministry upon the earth, and has not been lost sight of, now that he has ascended into heaven. The time is coming, according to the sure word of prophecy, when men shall learn war no more, when "the wolf shall dwell with the lamb, and the leopard with the kid, and the calf and the young lion, and the fatling together: and a little child shall lead them, and the cow and the bear shall feed; their young ones shall feed together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the wearied child put his hand on the cockatrice den. And they shall not hurt nor destroy in all God's holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Happy period, when the Spirit of God shall move on the confused elements of the moral creation, and a new heaven, and a new earth shall be created wherein dwelleth righteousness.

There is no doubt, likewise, that every man should follow after *peace*, and endeavour at least to introduce its reign within the circle of his immediate influence. This is a duty peculiarly incumbent upon those who profess to be the disciples of the Lord Jesus Christ. "Blessed are the peace makers for they shall be called the children of God."

But the question occurs can the followers of the Redeemer expect to live in peace with all men? There is no dispute that it is their duty to do so, and to avoid as far as they possibly can all occasion of offence; but as the world now is, living among the children of this world, and testifying of it, by their profession, walk and conversation "that the works thereof are evil," ought Christians to look for peace? Let the Saviour himself answer these questions. "I came not to send peace on earth but a sword." "If the world hate you, ye know that it hated me before it hated you; if ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." If Christians would not interrupt the world in its delusive security, but let all who are so disposed pass quietly along the broad way which leadeth to destruction; and could effectually hide their light under a bushel, there would then be but little occasion of dispute with it. The world would go one way and Christians another, and as they never need meet, so they could not fall out. But Christianity will not allow her followers to seek the ease and security of retirement. She requires of them, whenever they engage in her service, to "put on the whole armour of God, in order that they may be prepared for a conflict with the world, the flesh and the devil." She tells them that in the world they shall have tribulations: and cautions them against contracting any friendship with the world, inasmuch as it is enmity with God. The history of the true church of God in all ages illustrates the truth of the above remarks. The seed of the serpent has hated, and persecuted the seed of the woman, and compelled the pious, however disposed for peace, to assume the attitude of war.

The reason of this perpetual warfare between the world and the church of God, is the utter contrariety of the principles by which they are respectively actuated. If the world will consent to give up in certain respects its hostility, to all true religion, and will comply with certain forms and ceremonies: and the church will agree to be satisfied with this, and look with allowance upon its irregularities, and institute no inquiry into the state of the heart and conscience before God, an agreement may take place. The appearance of *peace* may be preserved and all may seem to be fair and safe. But in truth this is not *peace* in the church, but peace between the world and itself. You may form a thousand societies of this kind upon a principle of compromise, and call them churches, but they are so only in name. The essential properties of a church of God are wanting, and the world has all the while been forming to itself a society suited to its own views, and calculated to perpetuate its own wretched mistakes.

If these remarks are well founded, how awful is the error of those who flatter themselves that they are partakers of that *peace* which our Saviour left as a legacy to his church, only because they are at peace among themselves, as the members of a church, into which, the discordant materials of the world have been introduced. Alas! the greater the peace in such a society, the deeper the delusion, and the more desperate the cure. Whenever the world and the church are in coalition a covenant is made with death, and an agreement with hell, which if they be not dissolved will inevitably secure the displeasure of God, and be succeeded by the fierceness of his indignation. BEDE.

NOTICE.

The members of the Philadelphia Branch of the American Tract Society, will meet on Wednesday next, the 4th of July, at 5 o'clock, P. M. at the Committee Room of the Society, in the Franklin Institute. The members of the Society are requested punctually to attend.

The Depository of the Philadelphia Branch of the *American Tract Society*, is now open, in the *Franklin Institute*, in 7th, between Market and Chesnut-streets, where the publications of the American Tract Society, may be had at reduced prices. Life and annual subscribers are requested to call and take their tracts.

All papers friendly to the cause of Christ, will please give the above a few insertions.

CHURCH HYMNS.

J. J. WOODWARD, No. 279, *Market above Seventh street*, has for sale the various editions of HYMNS of the Protestant Episcopal Church in the United States, set forth in General Convention of said Church, in the years of our Lord 1789, 1808, and 1826.

SCOTT'S FAMILY BIBLE, 6 *vols. complete*, at the most reduced price;—also, a very large assortment of Theological Books, as well as Classical and Medical, together with all the new publications as they appear, for sale as above, at the most reduced prices, for Cash or acceptances.

TRACTS.

J. J. W. will sell, *for the exclusive benefit of the Female Tract Society*, an assortment of Tracts.

Eastern District of Pennsylvania, to wit:

BE IT REMEMBERED, that on the sixteenth day of May, in the fifty-first year of the independence of the United States of America, A. D. 1827, Lawrence Johnson, of the said District, hath deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to wit:

"Memoirs of the Life of Joseph Alleine, author of 'An Alarm to the Unconverted;' including a Narrative written by his Widow, Mrs. Theodosia Alleine."

"By their fruits ye shall know them."

In conformity to the Act of the Congress of the United States, intituled, "An Act for the Encouragement of Learning, by securing the copies of Maps, Charts and Books, to the authors and proprietors of such copies during the times therein mentioned."—And also to the act entitled, "An act supplementary to an act, entitled, "An act for the Encouragement of Learning, by securing the copies of Maps, Charts and Books, to the authors and proprietors of such copies during the times therein mentioned," and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." D. CALDWELL,

Clerk of the Eastern District of Pennsylvania.

POETRY.

TRUST IN PROVIDENCE.

"Your heavenly Father knoweth that ye have need of all these things."—Matt. vi. 32.

Lord! when we seek thy throne of grace
To crave a blessing there,
O let not earthly things have place,
Unduly, in our prayer.

To know that 'tis thy bounteous hand
Our daily bread bestows;
To feel it is from thy command
Each added blessing flows;

This we may humbly know, and feel,
But let not worldly store
One thought excite which would reveal
A craving thirst for more.

Thou knowest well what things we need;
Oh, give us faith to see
That *such* necessities can plead
Their own brief wants with Thee.

But teach us in the solemn hour
Of supplication, still
Simply to crave of Thee the power
To do thy holy will.

To feel that thy protecting care
From evil is our shield;
To see, in dark temptation's snare,
Thy arm for us reveal'd;

To know thy kingdom here on earth
Within our hearts increase,
And prove the all-surpassing worth
Of thy pure gift of peace;—

Be such our prayers! For all beside
Thy word a pledge shall be,
For Thou hast promised to provide
For all who follow Thee.

FROM THE

EVANGELICAL RAMBLER.

A SERIES OF TRACTS PUBLISHED IN LONDON.

THE AUTHOR'S REPLIES TO SOME OF HIS CORRESPONDENTS.

PART II.

"Sir,—I have lately turned my attention to a course of intellectual reading; but I am sorry to say, that instead of being encouraged by my parents, I am opposed. They say that it will be of no use to me:—that it will tend to disqualify me for the station I am likely to fill in society; and, by making me appear singular, it will make me appear ridiculous. When I ask them to supply me with books, they give me the Bible or some periodical Magazine, and tell me that I ought not to thirst for more knowledge than I can find in them. Now, sir, I do not wish you to understand that I hold the sacred volume in light estimation, or that I take no interest in the essays and the news with which the monthly publications of the press abound: I trust I revere the sacred page, and often meditate with seriousness and delight on the great and important truths which it has revealed to man; but I feel anxious, while I have leisure, to improve my mind and my taste, by the acquisition of general knowledge. My rank in society often brings me into connection with persons of some degree of literary eminence, whose conversation often turns on the excellencies and defects of authors, of whose productions I am as ignorant as the wild Arabs of the desert; and hence I am doomed to sit in dumb silence, till the laws of politeness impose on them the propriety of asking some pretty question, which makes me feel my intellectual degradation. If, sir, it can be proved that we are forbidden to taste the fruit that grows on the tree of knowledge; or that it has any deleterious effect on the tendencies of our mind, I will bow in submission to such a prohibition: but if no such sentence has passed the lips of our heavenly Father, and if no evil consequences are likely to ensue, I cannot but murmur against the decision of my parents, which is in opposition to my judgment, my taste, and my happiness. As your opinion, on most questions, is received amongst us with great deference, if you will give me your sanction, you will confer a lasting obigation on "Eliza."

"Madam.—The opposition which your friends may make to that course of intellectual reading on which you have entered, will gradually subside as you proceed; and if my sanction of your labours will tend to accelerate it, I will most cheerfully give it, by forwarding to you a quotation from the pen of one of your own sex,* which I much approve of. 'I mean not here to recommend books which are immediately religious, but such as exercise the reasoning faculties, teach the mind to get acquainted with its own nature, and to stir up its own powers. Let not a timid young lady start if I should venture to recommend to her, after a proper course of preparatory reading, to digest Watts' Logic, some part of Locke's Essay on the Human Understanding, and Bishop Butler's Analogy. Where there is leisure and capacity, works of this nature might be profitably substituted in the place of so much English sentiment, French philosophy, Italian love-songs, and fantastic German imagery, and magic wonders. While such enervating or absurd books sadly disqualify the reader for solid pursuit of vigorous thinking, the studies here recommended would act on the constitution of the mind as a kind of alterative, or, if I may be allowed the expression, would help to brace the intellectual stamina.

"This suggestion is, however, by no means intended to exclude works of taste and imagination, which must always make the ornamental part, and of course a very considerable part of female studies. It is only intimated, that they should not form them entirely and exclusively. For what is called dry, tough reading, independent of the knowledge which it conveys, is useful as a habit, and beneficial as an exercise. Serious study serves to harden the mind for more trying conflicts: it lifts the reader from sensation to intellect; it abstracts her from the world and its vanities; it fixes the wandering spirit, and fortifies a weak one; it divorces her from matter; it corrects that spirit of trifling which she naturally contracts from the frivolous turn of female conversation and the petty nature of female employments: it concentrates her attention, assists her in a habit of excluding trivial thoughts, and thus even helps to qualify her for religious pursuits. Yes, I repeat it, there is to woman a Christian use to be made of sober studies; while books of an opposite cast, however unexceptionable they may be sometimes found in point of expression, however free from evil in its more gross and palpable shapes, yet from their very nature and constitution, they excite a spirit of relaxation, by exhibiting scenes and suggesting ideas which soften the mind, and set the fancy at work; they take off wholesome restraints, diminish sober-mindedness, impair the general powers of resistance, and at best feed habits of improper indulgence, and nourish a vain and visionary indolence, which lays the mind open to error, and the heart to seduction.'

"I would certainly urge you to read the Scriptures, and the other publications which you mention; but I think you ought not to be confined to them. By taking a wider range of inquiry and research, you will find your mind gradually expanding, your taste improving, and you will become better qualified to participate in the pleasures of those literary discussions which take place in your social circles. But do not suppose that by a rapid, extensive, and desultory reading, you will acquire any degree of eminence in literary knowledge. A few books, studied with close attention, will impart more information than a greater number, which are devoured with an eager appetite; and if you wish to become qualified either to speak or write on any given subject, you must accustom yourself to deep reflection. Reading is the gathering of the flowers from the various beds and hedges, and vales in which they grow; reflection is the nice adjustment of them in their proper position, both in reference to colour and size. By reading you seize on a province; by reflection you lay its resources under contribution: and while by the former act of labour you become acquainted with its productions, by the latter you make yourself familiar with the uses to which they are to be applied. By reading you may soon acquire a knowledge of authors; but it is only by reflection that you will ever be able to understand the subjects on which they write. You have asked me for my sanction; but, in addition to this, I have presumed to offer you my advice.

"I am, Madam,
"Your humble servant,
"The Author."

To Mr. H.

Sir,—The insertion of your letter will be a proof that it has been received; and I am much obliged for the biographical sketch which you have sent me of the Rev. J. Powel; which, I have no doubt, will be perused with great interest by my readers.

Yours, &c.
The Author.

To the Author of the Rambler.

"Sir,—Finding in the 29th Number of your interesting publication, a promise to give, in some future Number, 'some interesting particulars' respecting the poor Welsh Minister there referred to; having long anxiously waited for the promise being realized; and now finding (to my no small regret) that we are going to have only one more volume, and this volume drawing to a close, and the pledge not redeemed.——I wrote to a brother of mine in Wales, desiring him to translate the Biographical Sketch of Mr. P——, that appeared in a Welsh periodical publication—an extract from his answer I insert. 'The Rambler is not come home to settle, as you prophesied. I did not want him as an idler: he is come to the country, and has engaged in a very active life. He has visited already a great number of families, and is invariably well received: any of his brethren will again be welcome; for the impression he has made is favourable to all the fraternity. I have at last obtained the memoir, and completed the translation. This translation I transmit to you, and it is altogether at your service, and its insertion would be no small gratification. As a Christian certainly I cannot (and particularly as a countryman of the deceased) but feel highly obliged for the very great interest you have taken in a case so peculiarly deserving: he was indeed a minister that laboured with great fidelity and success in preaching Christ and him crucified.

I remain,
A Constant Reader of your Rambler,
N. N.

Memoir of the Rev. Jonathan Powel.

"I heard a voice from heaven, saying unto me, Write, from henceforth blessed are the dead which die in the Lord: even so saith the Spirit: for they rest from their labours, apd their works follow them."

"July 6, 1823, at half-past nine o'clock on Sabbath morning, died Mr. Powel, after having suffered much affliction for thirty-one years with calmness and patience: he was confined to his bed twenty-one months, during which time he often sighed, 'why tarry the wheels of his chariots.' The last words he was heard to say were, 'There is a rich country beyond the grave, where none of the inhabitants say, I am sick:

'Sweet landscapes, robed in living green,
Beyond the grave and death are seen;
Where Jesus stands in great renown,
Clothed in a body like our own.'

"Many nights before this he was heard saying, 'I hope I shall have fled before the morning: there are two things I still want—to feel myself more prepared and ready to part with my wife and children, and to have the testimony made more sure; but I do find it here, and the rock is secure beneath my feet.' When his friends were present, he charged them to continue instant in prayer, and to stand fast in their profession to the end; and said, 'This has been the comfort of my profession from the beginning, *Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth on thee: trust in the Lord for ever, for in the Lord Jehovah is everlasting strength.* That which I have preached unto others is all the consolation I feel myself. I have nothing to lean on but Christ and him crucified.

'My brethren who are gone before,
And now the throne surround,
Ten thousand, thousand tongues that sing,
And yet no discord found.'

They rejoiced exceedingly and were glad when they found the grave—

'What Christian would not pant and sigh,
To part with earth—and thus to fly
Far from the world, with all its care
And be with Christ 'tis better far.'

"He called his family to his bed-side and addressed them:—'My dear children, I think I am going to leave you. The first thing I have to tell you is, *Remember your Creator in the days of your youth*; and seek real piety against you come to die. Both you and myself shall meet in the same judgment shortly: I am only just going a little before you, as your brother went before me, who died lately. Give yourselves unto the Lord in the morning of your days, *for godliness is a great gain.*' And one thing more he said, 'Take care of your mother: she has commended you to the Lord a thousand times before now, do not disobey her.' He then called Mrs. Powel, and said to her, 'Commune much with the Lord; pray often for yourself and your children.' She asked him, was he afraid to die? He answered, 'Yes, in some respects; and in other respects I have no fears.' She asked him, whence his fears principally arose? He replied, 'I am afraid the enemy will be permitted to darken the passage into life; but I have given my soul unto him *who is able to keep that I have committed unto his care unto that day.* For, *nevertheless, the foundation of God standeth sure, and hath this seal, the Lord knoweth them that are his.* I stand not on yielding sand, or on a rotten soil; but on the Rock of ages:—

'Give me the wings of faith to rise,
Within the veil, and see
The saints above, how great their joys,
How bright their glories be.'

"Righteous God! thou art righteous in every thing—righteous in visiting me with this present affliction. I think I can see the distant land, and the King in his glory: *I know that my Redeemer liveth.* His wife asked him, 'Is it your wish to leave us?' 'Oh yes, yes; *for it is better for me to die and be with Christ—it is far better.* It is a hard thing to die; but I have treasure—a great and precious treasure in my possession. My Lord has taken away the sting of death. I rest on the great atoning sacrifice.' To his friends he said, 'I see nothing on earth of any value: but there is a precious pearl, and that pearl is Christ: seek him—lay hold of him against you come to the strait of death. There is a treasure that can support you, even in that trying hour—a better country—a better country—a better country, *where none of the inhabitants shall say, I am sick. My light affliction, which is but for a moment, worketh for me an eternal weight of glory.* Pain and sorrow will flee away: oh! for the Sabbath of everlasting rest:

'Tis one eternal Sabbath with the Lamb,
Where sorrow, pain, affliction, never come.'

"But what shall I say of the multitude that have already forded the river, come out of the great tribulation, and robed with the fulness of God. They behold, without a glass between, him that was once despised on Calvary, with all the rays of the Godhead shining around him: and I shall be there shortly:

'No friend like Christ was ever found,
No earthly parent half so dear,
In darkest trials ever near,
Scattering his light and joy around.

Sin and transgression he'll forgive,
And of his own most gracious will,
Inclined to show his mercy still,
And bid unworthy sinners live.'

"'Thanks, thanks for a friend that sticketh closer than a brother,' he spoke faultering. 'I am dying;' and raising his eyes toward heaven, he said distinctly, 'Blessed be God for Christ, a firm rock in every tempest. I am satisfied—I am satisfied—I am satisfied. The Lord God Almighty is with me: he is sufficient.' He closed his eyes, and his soul fled beyond the veil; and, as there is every reason to believe, to the realms of everlasting joy, in the fifty-fourth year of his age. It was his privilege to have lived in the house of the Lord, as a member of his Church, forty-four years: and to have laboured, in a public capacity in the kingdom and patience of Jesus Christ, thirty-one years. He left behind him, to mourn his loss, a widow and ten children."

Children's Friend.

THE PLEASURE OF BEING ABLE TO READ.

Boys and girls who have learned to read, are able to examine the Holy Bible, which is the book that tells us about God, and from which we learn about our Lord and Saviour Jesus Christ.

They can also read this blessed book to aged persons who were not taught when they were young, and to blind people, or those who are sick.

I am about to relate a little story upon this subject.

Mr. Williams was one day walking in the fields; as he passed through a meadow in which some sheep were feeding, he saw a little boy about eight years old sitting under a tree. He was quite idle and gaped and stretched his arms about as if he felt very uncomfortable.

Mr. Williams stopped, and said, "My boy, are you well?"

"Oh, yes;" answered the boy, "I am very well; but I am quite tired, and I do not know what to do."

Mr. W. Have not you to look after these sheep?

Boy. Yes, and I have been here ever since six o'clock this morning.

Mr. W. How have you employed yourself during that time?

Boy. Why, what could I do? I had nothing to do, and I feel quite tired.

Mr. W. Why did not you bring your Testament with you, and read a few chapters, or learn some verses by heart while looking after your sheep? you would not have felt so tired, and would have gained some useful knowledge.

The boy did not reply, but held down his head and looked quite ashamed.

Mr. W. I suppose you forgot to bring your Testament; I am going further, and will lend you mine till I return; here it is.

The boy looked still more ashamed, but did not say a word.

Mr. W. Why do not you take it? I am afraid you do not know how to read; is that the case?

Boy. Nobody ever taught me, Sir; and I cannot teach myself.

Mr. W. Poor boy; then you never read the holy word of God. I am very sorry for you: it is the best of books, and by attending to what it tells us, even a child may learn how to become wise and happy.

Boy. Indeed, Sir, I wish I could read, for I am quite tired of having nothing to do while I mind the sheep.

Mr. W. I do not wonder at this; you would not only pass your time more pleasantly if you read the Bible, but you would also learn about our Lord Jesus Christ, and how he died for sinners; the Bible teaches us to love him, and to seek to do his will.

Mr. Williams then advised the boy to ask his master's leave that he might go to the Sunday School; and said, that when the long winter evenings came, he might get one of his companions to help him, and he would very soon learn to read.

This kind gentleman then walked on till he came to a cottage where a weaver lived, to whom he wished to speak respecting some work.

Mr. Williams found the weaver very busy at his loom, and while they were conversing he heard the voice of some young person who was reading in the next room. It was the Parable of the Sower, which I dare say you recollect is in the 4th chapter of St. Mark's gospel. It was read in a very distinct and proper manner, as if the reader understood it.

When Mr. Williams had given his orders, he asked who was reading in the next room.

The Weaver. It is my neighbour's daughter: she is a very good girl, and comes every day to read the Bible to my aged mother, who has been blind for the last three months, so that she cannot read for herself; and I like to hear her as I sit at my loom.

Mr. W. How old is she?

The Weaver. She is not much above eight years old; but she is more steady than many of ten or eleven.

Mr. Williams then went to the room door, and saw the little girl standing by the old woman's chair, reading a large Bible which lay on the window seat.

She read very distinctly, as I mentioned just now; she minded her stops, and took pains to pronounce every word properly, so that it was very easy to understand what she read. She did not gabble it over like some little folks I am acquainted with, as if she were trying to get the words out of her mouth as fast as possible.

The weaver's aged mother listened very attentively, and appeared very thankful to hear the blessed word of God; when the little girl had finished the parable, she stopped, and the old woman explained what was meant by the good seed. She said that it was the word of God which taught us about the Saviour, and that when this good seed was sown in our hearts by him, and we were enabled to understand it by the teaching of the Holy Spirit, then we loved him for all he had done and suffered for us; and, being cleansed from our sins by his precious blood, we desired to do his will.

The little girl listened very attentively; and after asking some questions, began to read again.

Mr. Williams then went into the room, and asked the old woman how she was: he then turned to the little girl, and said, "My dear, I dare say you are very happy to be able to read; as you can read not only for yourself, but also you are able to make this good old woman very happy too."

The little girl replied, "Yes, Sir, I am very glad to read to our kind neighbour: do you know, Sir, that she taught me to read three years ago?"

Mr. W. Did you find it very difficult?

Little Girl. It was rather hard, Sir; but she taught me a little every day. She was very particular that I never missed coming to her, and I soon found that it became easier.

The old woman then said, "I trust that God has blessed this little girl; she was very attentive and soon learned to read the Testament, and I hope He will be pleased, by his Holy Spirit, to enable her to understand the truths it contains, for she becomes more and more attentive every day.

Mr. W. Then I am sure that she is happier every day: because nothing can make us happy, but loving the Saviour and doing his will.

Mr. Williams then gave his Testament to the little girl, who had long wished to have one of her own. He advised her to read a chapter every day, and to pray to God for a blessing, and then bade them all good bye.

As he returned home he could not help thinking what a great difference there was between the shepherd boy who was tired of doing nothing, because he did not know how to read; and the little girl who was so happy at being able to read the Testament to her kind neighbour.

ARE YOU HAPPY WHEN YOU ARE CROSS?

Lucy was just six years old. One day she was sitting on a little stool, by the side of her mother's chair, and reading the last chapter of St. John's gospel. "Mamma," said Lucy, "what did Christ mean when he told Peter to feed his lambs?"

Mamma. My dear, do you not recollect reading some time ago, that Christ said he was the good shepherd, and that his people were the sheep?

Lucy. Oh yes, mamma, I recollect reading that; but I forget where it is.

M. It is in the 10th chapter of St. John.

L. Stop, mamma, please let me find it; O, here it is, the 14th verse, "I am the good shepherd." I suppose Jesus said so?

M. Yes; have not you sometimes seen a shepherd taking care of his flock?

L. O yes, mamma; we saw a shepherd that day you and papa took me a walk by the side of the wood.

M. Do you recollect how pleased you were to see the little lambs skipping about?

L. Yes; you told me to repeat the verse,

"Abroad in the meadows to see the young lambs,
Run sporting about by the side of their dams,
With fleeces so clean and so white."

But, mamma, some of the little lambs have black faces; and, mamma, don't you recollect, as we returned home, we met the shepherd, and he had got a little lamb in his arms, which had fallen into a pit and hurt itself? How kind the shepherd was in taking care of this little lamb!

M. The prophet Isaiah spoke of the Saviour many hundred years before he came from heaven, and compared him to a shepherd. In the 40th chapter, the prophet says, "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom."

L. But, mamma, I do not quite understand this; Christ is not now upon earth, and when he was here he did not keep sheep.

M. No, my dear; but it is to make us understand that our Lord takes care of his people, as the shepherd takes care of his sheep; and he does not forget children, as you saw the shepherd did not forget his lambs.

L. But who are *his* lambs?

M. You, my dear Lucy, are one; if you love him, and believe in him as your Saviour, and seek to do his will in all things, and are willing to follow his word.

L. O, mamma, I should like to be one; how quiet and happy the lamb seemed to be when the shepherd was carrying it.

M. Well, then, my dear love, pray to the Saviour; he said, "Suffer little children to come to me and forbid them not;" pray to him, that he may give you a new heart, which will be happy in loving him and obeying his word, through the power of the Holy Spirit, which he has promised to give to all that ask it; and earnestly try to be a good girl, and to subdue all naughty and unkind tempers.

Lucy again thanked her mamma; and as she had finished her lesson, she went and put her book away in its place. I hope my readers will remember this, for it is very untidy to leave books about upon chairs or the floor. She then took her work, and went and sat down by the window, and began to sew very busily.

Just as she had begun, her little brother Samuel came into the room; he went up to her, and said, "Lucy dear if you please, will you cut out this paper stag for me? I have drawn its legs very nicely, as you see, but I am afraid I shall not be able to cut them out properly, they are so very slender, and I want to put it on papa's table before he comes home to surprise him."

I am sorry to say, that instead of doing it directly, and in a kind manner, Lucy frowned and said, in a short sharp tone, "How troublesome you are, you are always teazing me: I have just sat down to work, and I am too busy, go and do it yourself."

Little Samuel was a good boy, and instead of returning a sharp answer to her cross speech, he said "Lucy, please to cut it out, you will do it so much better than I can, and it will not take you a minute." Lucy put down her work, and took up her scissors; but when people set about a thing in an ill humour they never do it properly, and this was the case with Lucy. Her brother had taken a good deal of pains to draw the stag very nicely, but she cut it out very carelessly, and presently poor Samuel saw that one of its legs was cut quite off.

"There," said he: "there, my poor stag, it is quite spoiled, you have cut its leg off."

"Finish it yourself," said Lucy, throwing the stag one way and the scissors another, "It's all your fault, you ought to have let me go on quietly with my work, and not come to interrupt me, as you always do."

Poor Samuel looked quite surprised: he was sorry to see his nice stag spoiled, but he was still more sorry to see Lucy so out of humour, and he could not think that it was his fault. Indeed, I have generally found that when people are very ready to blame others, the fault has commonly been their own, after all.

"Lucy," said her mother, "is this like one of the little lambs we were talking about? Remember, my child, God sees you, and do you think he is pleased that you should speak in such a manner to your brother? Is that following the example of Christ?"

Lucy felt that she was wrong, and burst into tears. Her mother took her upon her knee, and said, "Lucy, now you feel that it is necessary to pray to the Saviour, to give you a new heart, and to enable you to subdue all naughty and unkind tempers, and that you should try to do so. Do you feel happy because you are cross and out of humour?"

Lucy was now convinced that she had done wrong; and that if she had behaved to Samuel as a sister should act to a brother, she would neither have spoiled his stag nor have done what was a great deal worse. I mean that she would not have given way to a naughty temper, quite contrary to what the Bible tells us; "Be kindly affectioned one to another with brotherly love." "O mamma," said she, "I do feel very sorry, and I will pray to the Saviour—"

"That you may be one of his lambs," said her mother. "Do this really from your heart, then you will feel more happy. For God is very kind to us, and we ought to be the same to others." Remember Christ said, "All things whatsoever ye would that men should do to you, do you even so to them, for this is the law and the prophets."

Lucy kissed her mother, and went to her little desk. She took out a very pretty drawing of a basket of fruit, and gave it to Sammy, saying, "Here Sammy, pray take this instead of your stag which I spoiled, and this besides;" she then gave him a kiss; he gave her another, and then ran away quite consoled for his loss.

High and Low Churchman.

This day published and for sale by William Stavely, No. 99, South Second street, "Origin of the Terms High and Low Churchman."

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